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LIBERALITY OF THE "MORMON" FAITH.

Discourse delivered in the Tabernacle, Salt Lake City, Sunday, August 19th, 1900, by

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The Spirit of True Religion-Christ the Savior of All-Latterday Revelations and Manifestations-Only One True Faith-Sincerity Alone Not a Proof of Truth-The Church of Christ One Body, Not Many Sects-Its Restoration in this Age-Gospel to be Preached to Every Creature in the Flesh or in the Spirit-Salvation for the Dead of All Races-All But a Few Will Eventually be Saved-Different Degrees of Glory -Christ, Not Satan, Will Gain the Victory-Exhortation and

meeting with the Latter-day Saints in assembling together will not be in vain. but be profitable to all of us. I have been called upon to address the congregation. I desire to do so under the influence of that Spirit which guides the things of God to the minds of men. I trust that this Spirit will not be of benefit to those who hear, but that it may also rest upon the congregation, that we may be able to see "eye

CHARACTERISTICS OF TRUE RE-LIGION.

gard for the welfare of other people. selfish. It creates in their hearts a world through Hlm might be saved." in and protect people in the exercise of their rights, and from the designs and of the atonement that He wrought fringe upon them.

One of the great differences between of all ages, of all races, of all colors, who can be saved. The doctrine that the Lord has revealed through His servant the Prophet Joseph Smith is that plaining this doctrine of salvation, but will perhaps read a few verses of it, so may be comprehended to some little degree by the congregation,

e regard these as Scripture. We e in the Bible. We believe that Prophets in ancient times, He can reveal His word Prophets in modern times. th and promise that He would not beak again, after He revealed Himseif through the Prophets and Apostles in the first age of the Christian era and before that time? If so, where is His word and promise recorded? I know of nothing of the kind in the book that waters cover the great deep;" so the prophets of old predicted. This being so

world as He revealed it in former times, and as it was customary with Him when He had any special work to perform among the children of men, or any special truth to reveal, to raise up a prophet or prophets through whom His word was communicated, that in the last days He should act in the same way, seeing that He is an unchangeable

tury our Heavenly Father has been pleased to open the heavens once more, Redeemer, with a message of life and light, similar to that which He proclaimed when He tabernacled in mor callined when his tabernacies in instraints, We testify that angels have come down from the courts of glory, bringing light and truth for the enlightenment and salvation of all the earried to "every nation, kindred, tongue and people."

tongue and people.

We recognize the fact that throughout Christendom there are various religious societies, composed in the main of good people, and having among them

BUT ONE GOD AND ONE FAITH. But while we recognize this, we do

not lose sight of this one great fact, which all people should consider; that as there is but one God for us to worone. Truth is not divided against itself. Truth and error will clash, but truth unto men. It will not substantiate or reveal any error; but it will manifest truth and make it plain. Therefore, all truth and make it plain. Therefore, all that is error in the world, whether it be among Christians or pagans, is not of God, and is not recognized of Him. It will not lead to God; it will not benefit mankind; but it will do injury. It is the truth that exalts, that enpobles. and error will not. Anything that is contrary to truth cannot be of God, but may be of that Evil One, who was "a liar from the beginning."

SINCERITY NOT CONCLUSIVE EVI-

That there is an abundance of error in the Christian world as well as some truth, must be patent to everybody who has investigated the conditions of mankind in the present day, because these multifarious sects and denomi-nations are discordant. They do not nations are discordant. unite-except on special occasions when they meet together to denounce the "Mormons," they can unite on that among people called Christians as well as among people called Pagans. That fact alone makes it evident that there is a great deal of error existing in what is called Christendom. That is tions of men. They may have been good men who started these different sects—I will not judge that matter; that is with the Eternal Judge—but the offsprings of men. turs, and have entertained certain ideas founded upon their reading; and they may have established these dif-ferent systems in accordance with their sincere ideas of what was right. clusive evidence of truth. The heathen is just as sincere in his idel worship as the Christian is in his various modes they understand it, manifest their sin-cerity. Yet our Christian friends will or reward. They are not paid for their work. They make sacrifice of home and its comforts, and leave their loved ones behind, and go imprisonment, stripes, and death, What for? To proclaim that which the other hand, the sincerity that may be exhibited in the various Chris-tian sects by the people who compose the members, and by the preachers

ror among them.

Now, that which comes from God is the truth. If Jesus Christ has a church on the earth under His direction and cause it will be directed by Carist, being His Church. Men may build up a church and call it the Church of Christ, but that does not make it so; it is the church of the men who organized it. If John Wesley—a good man, as I believe with all my heart, a mighty man, who ald a great and good man, as I believe with all my heart, a mighty man, who did a great and good work in the earth—organizes a religious society and calls it the Church of Christ, that does not make it so, and it is nothing more than the church of John Wesley. If other good men assemble together and agree on points of deciding the complete and agree on points of deciding the complete and agree on points of the complete and agree on points of the complete and agree on points of the complete agree on points of the complete agree of the complete agree of the complete agree of the complete agree on points of the complete agree of the doctrine and organize a religious so-ciet that society is theirs. It is not God's unless He ordered it, revealed it,

ONENESS OF THE CHURCH OF CHRIST.

I think that these simple ideas will be received by this congregation and by any reasonable person. If Jesus Christ had a church on the earth in the first century, it was the Church that He established. There is evidence that He did establish a church. By reading the New Testament it is plain that He organized it Himself; therefore it was His Church. chapter.) "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God." These men were sent out to God." These men were sent out to preach the Gospel without purse or scrip. They were commanded to "go out by the Lord Jesus Christ, who said, Wide is the gate and broad is the way.

cover the earth and gross darkness the people." Because of that dark-ness which has overspread the earth

TRUE GOSPEL AGAIN REVEALED.

Now, in this age of the world, I re-peat, our Heavenly Father has been are endowed with the Spirit that comes from on high, and all people who receive their testimony and are obedient to the Gospel are baptized by one spirit into one body, whether they be Jew or Gentile, bond or free, and they are all made to partake of one Spirit. This Gospel and the proclamation thereof is to all the world, to every creature. This is the commandment of God to His servants in the Church of Jesus Christ of Latter-day Saints. And all people will hear the sound thereof, no matter how much it may be opposed. The Elders of this Church, going out as the servants of God did of old, are endowed with the same authority, the same power, and the same right to administer in the name of the Father, and of the Son, and of the Holy Ghost. contrition, repenting of their sins, confessing them, and forsaking them. GOSPEL WILL BE PREACHED TO

EVERY SOUL. This is a corrupt age. The world is full of evil. That perhaps may be con-sidered an extravagant term, for there s without doubt a great deal of good n the world as well as evil; but I mean to say that evil abounds every-where. Take your Christian cities— those that have the most churches and chapels dedicated to Christian service—and sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is to repent, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every nation, tongue and people. The barriers that are now in the way of the progress of the servants of God will be broken down. War, plague, pestilence, famine, earthquake, the devouring fire, the cyclone and the whirlwind will be agencies in the hands of an offended Deity to open up the way for the spread of the Gospel of Jesus Christ. Nations that today sit in darkness will hear it, and the Christian nations will people everywhere this Gospel is to go Those nations where it is now impossi-

be so overturned in the providences of

are divided and conflicting is proof enough that there is a great deal of error among them.

Now, that which comes from God is

Now, in regard to people who will not receive the Gospel when it is pre-sented to them. When they reject it, they reject the Lord. But are they to I will read to you from this vision relates to the final condition of the human race. As I said, I will not attempt to read the whole of it; it would take too long. I will read only a few truth concerning the future of man-kind that has ever been put in print. There is nothing in the Bible edual to this manifestation from God, of His plans and purposes regarding His child-ren who dwell on the earth. The first part of this revelation contains the statement that Joseph Smith and Sid-ney Rigdon, being in the Spirit on the 18th of February 1832, were surrounded by His power and light, and they beonditions of the human family in the orld to come, who will be partakers the various degrees of glory—the

of the various degrees of glory—the celestial glory, the terrestrial glory, and the telestial glory. The part I wish to read is this:

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us:

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through Him all might be saved whom the Father had put into

"That through Him all might be saved whom the Father had put into His power and made by Him, "Who glorifies the Father, and saves all the works of His hands, excent those sons of perdition, who deny the Son after the Father has revealed Him: "Wherefore He saves all except them: they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their "And the end thereof, neither the place thereof, nor their torment, no man knows." (Doctrine and Covenants, section 76, vs. 40-45.)

BUT FEW WILL BE LOST. clared in this revelation that Jesus Christ will ultimately save ALL maning to his sincere belief, and who en deavors, as far as he can, to under

never heard the name st. What is to become Jesus Christ. world. Are they all to b lost eteranily? They will be, according to the doctrines of some of our very liberal "Christian" friends. According to their doctrines, no one will be saved who does not believe in Jesus Christ And they have warrant for that in the s Christ and believe is ondemned. If, therefore That is contrary to the doctrine of mod To use expressions common with then "As the tree falls, so it lies;" "s

SALVATION FOR THE DEAD. But that is not the Christianity of

me; because the Lord hath anointed me to preach good tidings unto the meek;

Jesus Christ accepted that as a pre-Himself. Jesus while He when Jesus was raised "He led captivity captiv and gave gifts unto men." How did He lead captivity captive? Why, Peter ex-plained it, but the eyes of the "Christian" world have been closed to it for hundreds of years. In the 3rd chapter of the 1st Epistle of Peter, 18-20 vs., we

"For Christ also hath once suffered for sins, the just for the unjust, that crament, under their Eternal Father, He might bring us to God, being put to for ever and ever; and their increase

death in the flesh, but quickened by the Spirit: by which also he went.

Now, mark it. He was put to death Now, mark it. He was put to death in the flesh; He was quickened by the Spirit; and He went-where? Our "Christian" friends say He went up to heaven. That is a mistake, because Jesus, after His resurrection, when He appeared to Mary in the garden, said, "Touch me not; for I am not yet ascended to my Father." Where did He go, Peter? Let us hear what he says: "By which also He went and preached

Yee: Isalah said He ahould "preach deliverance to the captives, and the opening of the prison to them that were bound." He went and preached unto the spirits in prison. Who were they, Peter? He tells us:

"Which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Now, if we will take that just as it stands, and leave out the interpreta-tions given by uninspired men and the tions given by uninspired men and the nonsense preachers weave around it to mystlfy, we can understand it right enough. Jesus Christ was put to death in the flesh; He was quickened by the Spirit; His body lay in the sepulchre, while He went and preached to the spirits in prison, who had been there since the days of the flood. What did He preach to them? We can find that out by reading the sixth verse of the next chapter of this epistle: next chapter of this epistle:

"For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the desh, but live according to

Here is an account of what was preached to them and the object of the preaching. He preached the Gospel to them, the same Gospel that He preached in the flesh. He preached it to them that they might be judged as men in the flesh are, because they had the same Gospel preached to them. They could not be judged like men in the flesh unless they had the same Gospel preached to them as men in the Gospel preached to them as men in the hear it in the spirit, then they can be judged in the same way as other men

This is clear and plain to those who desire to understand it. But when men do not want the truth; when men live by publishing falsehoods; when men preach for hire and divine for money, and their craft is in danger, they do not want to see it, nor do they want their congregations to perceive it. We can thus understand what I read to you just now from this modern revelation. Jos®s Christ died for the sins of the world, and He will eventually save all, except a few who are called the sons of perdition. Lord, every knee shall bow to Me, and every tongue shall confess to God." And also: "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." And then when they do bow the knee and receive Christ as their Redeemer, He will re-deem and save them: He will take them who can be saved will be brought out of hell and death, darkness and despair,

revile us, and persecute us, and say all manner of evil against us falsely for Christ's sake, will some day or other understand the truth as it ment, when they have paid their dues, because the authority that God has re-vealed continues and abides. It seals on earth and it is sealed in heaven. It does not depart with the body. The men whom God has called in this genthey die and lay their bodies down, like their Great Master will go into the spirit world, where there are myriads of people who need enlightenment—"Christians." pagans, heathens, all races, all fribes, all tongues. The work of the servants of God is to them in the spirit as well as to men in the fiesh. They are to preach the Gospel to every creature, and the sound thereof will go to the uttermost bounds of the spiritual world as well as to the the griritual world as well as to the natural world; and every immorta spirit, son or daughter of the grea Eternal Father, will have an opportunit? to bow the knee and accept the

DIFFERENT DEGREES OF GLORY

But they will not all be saved in the same degree of glory. That would be unjust. Cod is just as well as merciful. His mercy balances with His justice, and His justice with His mercy. One will not rob the other. There are eternal principles from which even He His children, and so far as we conform to that, so far will be our power, our glory, our joy and our exaltation in worlds to come. The Gospel is preached to men and women in the the Son, and of the Holy Ghost, by on the Son, and of the Holy Gnost, by one having divine authority, and receive the Holy Spirit by the laying on of hands, as a gift of God to enlighten their minds and guide them into all truth, and they abide in it and are truth, and they abide in it and are really baptized into Christ, then when Christ appears in His glory they will be with Him, and be numbered as His jewels. They will be "Christ's at His coming." They will have part in the first resurrection. They will be clothed with glory, immortality and eternal life. They will dwell in the presence of the Father and of the Son forever. They will be crowned with the power of His might. Those who belong to them if also faithful will share this to them, if also faithful, will share this glory with them—the husband with the the foundation of their family gov-ernment, under their Eternal Father

tiful and happifying, will have r This is in the celestial glory—the that is typifled by the sun. Ther are others who receive not the G of Christ in the flesh, but after-receive it in the spirit; they wi ceive a terrestrial glory, typific the moon. There will be millions of a vast number, which cannot be cooned by mortal man, who will be thru a few stripes, and some by many stripes. Some will be forgiven in the next world for sins that they did not repent of in this world, and others may repent of in this world, and others may have to pay the uttermost farthing. Eternal justice will deal out to every soul that which should be his; for all shall be judged according to their works. But through the power of the atonement of our Lord Jesus Christ, when they are willing to accept it and to conform to the principles of eternal life, they will be brought out of their punishment and sorrow, and they will

esternal justice and eternal mercy will each operate in every individual case, and a just and righteous judge will deal out that which belongs to all. He will not judge as men do, by the sight of the eye and the hearing of the ear; but He will judge according to justice and righteousness and according to the motives and intents of the hearts of the children of men. Men strive to do right sometimes and fail.

last person born on this give.
heathen, the "Christian," the Jew, the
pagan, the Mohamedan, the infidel, the
skeptic, the agnostic, all people, all
races, all tongues, all tribes—all shall
hear the Gospel. Every ear shall tipgle with the sound thereof. Some may
gle with the sound thereof. Some may
has created us to give us happiness sle with the sound thereof. Some may say, how can an ear tingle in the spirit?

My friends, perhaps you do not know much about these things that are called spiritual. The spirit of man is an entity, a personality, a substance. It is not a mere myth, a breath. True, it is a more refined substance than that which compared to the substance of the

to the Spirit, Sometimes the spirit is temporarily conformed to the body in

"It is a place of burning torment, where you will welter in misery so great that no tongue can tell it, forever and forever, and there will be no end to it. And some of them will tell you that God, before the foundations of the earth, in the very beginning, chose a few out of the rubbish of nature to be saved and exalted to His divine glory, and the rest were doomed to overlast-and the rest were doomed to overlast-and the rest were doomed to everlast-and the rest were doomed to overlast-and the rest were doomed to overlastand the rest were doomed to everlast-ing condemnation and ceaseless misery and torment with the devil and

in flame and torment with the devil and his angels. Which is the more liberal doctrine of the two? "EVERLASTING PUNISHMENT." But what about this "everlasting punishment." Does not the Bible teach verlasting punishment? had time I would read something from Section 19 of this Book of Doctrine an Covenants in regard to that; but I will briefly allude to it. The Lord revealed to Joseph Smith that "eternal punish ment is God's punishment," because God is eternal. The mean of that is this: An eternal Being, having sternal laws, has also eternal pensities; and those who will not obey the laws must suffer the penalties. The penalty will shide forever because it is given. but a man will not it forever, Each indiv receive of that punishment abide which eternal justice will mark his due. To illustrate it in a his due. To illustrate it in a simple way: Here we have a penitentiary. Some men go in there for six months

n there for a year, or two years, as case may be, and when they have ed their term they come out; but will not have many; if they are worthy of many, they will not get off with a few. If they ought to pay "the uttermost furthing" without being forgiven, they will have to pay it. If there are circumstances in their case which warrant forgiveness after a certain amount of punishment, the Lord will forgive them and deliver them.

WORK IN THE SPIRIT WORLD.

strive to do right sometimes and fail.
God will judge them accordingly. There are people born with certain tendencies and proclivities: there are others who pass behind the veil and mingle with

CHERISH NO EVIL FEELING. My brothren and sisters, let us take

the spirit of retailation and revenge in your hearts. "Vengeance is mine: I will repay, saith the Lord." It is not for us to take vengeance. Let us entertain the kindest feelings we can. Where it is appropriate, let us say as Jesus did. "Father, forgies them, they know not." temporarily conformed to the body in deformed persons; but these are exceptional cases. The spirit of man is a son of God, made in His image and ilkeness. Jesus was the express likeness of the Father, and we are His brothers and sisters. He is the oidest, "the beginning of the creation of God," "the first born of every creature" in the spirint, and "the only begotten" in the flesh. When the spirit leaves the body, there is an individual, capable of progress, capable of hearing, capable of receiving or rejecting, an individual with agency, with power to do good and power to do evil. And these spirits will be gathered together in classes. Each spirit, when it leaves the body, will gravitate to its proper place, just as naturally as things gravitate on this globe towards the center thereof. It will be so in spiritual things: will gravitate to its proper place, just as naturally as things gravitate on this globe towards the center thereof. It will be so in spisitual things; for earthly things are after the pattern of heavenly things. Thus each individual will have an opportunity, at some time, of hearing and receiving the truth. And, thrank God. we have the assurance that the time will come when the great mass of the human family will cheerfully bow the knee to the great Eternal Father and accept Jesus Christ, the Elder Brother, as their Redeemer. They will receive the Gospel in the spirit, if they did not in the desh; and then they will be judged according to their works. The Father will find a place for them all, somewhere in His great universe, where they can progress forever, learn more and more, become better, brighter and more glorious, and unite with Him in His great and glorious purposes concerning His children.

This is the Gospel of Christ as we understand it. Now contrast that, my dear friends, for a moment, with the religion that is commonly taught in the religion that is a place

Washington, Aug. 24.-The population of St. Louis, according to the count of the twelfth census just completed, is

The population of Rochester, N. Y., is 162.435, against 138,896 in 1890, an Increase of 28,589, or 21.31 per cent.
The population of Indianapolis is 169,164, against 105,436 in 1890, an increase of 63,728,or 60.44 per cent.

is great excitement in Summit county owing to fears of race war between the whites and blacks. The negroes have posted notices threatening to kill the most prominent white men and are in-timidating women. Peace officers have